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their hold on the educated of our day. They have some meaning still, he thinks, for peasants, children, beggars, and old women; but even in these circles there is so much conventional lying that one turns away from them with feelings of disgust. It will not do to cry down this little brochure as rank pessimism, for the facts which the author adduces are correct so far as they go. The criticism we would pass on them is that the author's field of observation was limited to a few German cities like Berlin. There are many centers, even in Germany, in which the teachings of Jesus have as strong a hold on the educated as they have in England and America. With the earnest plea of the author for a more personal faith in Christ as the only true basis for vital Christianity, we are in entire accord.—A. J. RAMAKER.

Die Berliner Stadtmission. Dargestellt von Ernst Evers. (Berlin: Verlag der Buchhandlung der Berliner Stadtmission, 1902; pp. 230; M. 4.) The imperial capital of Germany is a central battleground of evangelical Christianity in our time. Every tendency of thought, every social interest, every passion and aspiration may there be studied. The city mission, which Wichern himself regarded an essential factor of the "Inner Mission," has been developed in Berlin with a wealth of financial and intellectual resources. In the volume here noticed one may trace the development of modern methods of practical Christianity under urban conditions, and the account is highly instructive and inspiring. Among the topics discussed are: parish visiting, Sunday schools, societies, evangelistic assemblies, colportage, hospices, and other means of mitigating misery and giving effect to spiritual ministries.—CHARLES RICHMOND HENDERSON.

Training the Church of the Future. Auburn Seminary Lectures on Christian Nurture, with Special Reference to the Young People's Society of Christian Endeavor as a Training School of the Church. By Francis E. Clark. (New York: Funk & Wagnalls Co., 1902; pp. 225; \$0.75.) This book is made up of lectures, delivered first at Auburn Theological Seminary, and afterward repeated, at different times, before nine other prominent theological schools. The author maintains that all children, in order to be saved, must be converted, but that there is a marked difference between their conversion and that of adults. Attending the latter there is apt to be much sharp and painful mental conflict, and often a violent wrench is necessary in order to free the soul from crystallized habits of sin; while in the case of

children, nurtured in Christian households, conversion is often effected with little or no conscious disturbance of mind or heart. To the latter type of conversion the churches are at last awakening, and as a result constantly increasing numbers of children are being welcomed into their membership. But it is vastly important that these recruits from the young be trained for Christian service. This, however, cannot be effected simply by instruction ; these converted children and youths must be given something definite to do, and in some way must be led to do it. Our author contends that the Young People's Society of Christian Endeavor presents the best methods for the accomplishment of this. What the society is, what it has done and is doing, he fully and impressively sets before us. The main objections urged against the society are ably answered. In an appendix he shows that the society, by its organizations, already encircles the globe. He also gives a "Model Constitution" for a society, and presents much interesting matter concerning the organizations that have sprung out of the Christian Endeavor movement. Whether or not one agrees with the author in all his contentions, this is a live book ; in it are discussed what confronts us all, here and now, and it should be read by every pastor, both old and young.—*Words of Faith and Hope*. By the late Brooke Foss Westcott. (New York : Macmillan Co., 1902 ; pp. viii + 212 ; \$1.25.) There are in this volume thirteen addresses and sermons, delivered in different places in England, and at various times from 1868 to 1899. In the first three discourses he urges families of the Church of England to devote themselves to a life of asceticism, to live in great frugality, to take upon themselves the obligation to poverty, to study, and to devotion. Still, he treats this subject tentatively under the headings : "A Ball," "A Suggestion," "An Opportunity." Among the ten sermons and addresses that follow, those on "Labor Co-operation," "The Congregation," and "The Sovereign Motive" seem to us the most weighty and practical. But none of them is commonplace. They deal with the great central truths of the gospel and Christian experience. When found among the author's papers they lose the mark that he himself had placed upon them as "Overflow Lessons from Work." They contain thoughts that issued from the depths of his spiritual life. No one can read them attentively without being incited to a more unreserved consecration to Jesus Christ. The style of our author is well known to scholars. Whatever he touched he adorned. We did not detect an obscure or slovenly sentence in the entire volume. The author had acquired the scholarly art of presenting the profoundest thought in clear, simple,

eloquent diction. The three discourses on "Disciplined Life," or asceticism, are of least interest to readers in the United States. To us the book would have been more attractive if they had been placed last or omitted. Taken as a whole they are hardly in accord with evangelical truth. To say, as our author does, that "the Christian found the remedy for overwhelming evil in the creation of a new life of the soul out of the completest subjection of the body" is to our mind an inversion of the gospel.—*Addresses on the Revised Version of the Holy Scripture*. By C. J. Ellicott. (New York: E. & J. B. Young, 1901; pp. 138; \$0.75.) These addresses form the charge of the author, the bishop of Gloucester, to the archdeaconry of Cirencester, in October, 1901. In them he gives a lucid history of Bible revision in England for the past fifty years, and cordially recognizes the co-operation of scholars on this side of the Atlantic in this great work. He notes the early revision of parts of Scripture by individuals, and shows how these isolated and preparatory efforts led to the more general and systematic work authorized by the convocation of Canterbury. He enumerates the principles by which the revisers were guided in their labors, shows the processes by which they determined the Hebrew and Greek texts from which their translations were made, and the manifest superiority of their renderings to those of the Authorized Version. At the close of his last address he pleads for the public use of the revised Scriptures in the services of the churches of his diocese. Our author bore a prominent part in the work of revision. He speaks from personal observation and experience. Anyone wishing to become acquainted with probably the most important religious movement of modern times will find this little volume quite indispensable.—*The Blind Spot and Other Sermons*. By W. L. Watkinson. (Chicago: Revell, 1902; pp. viii + 278; \$1, net.) In this book there are eighteen discourses which will take a high rank in sermonic literature. In kind they are textual-topical; in character, fresh, popular, scriptural, evangelical. The author has evidently read widely and thoroughly. He uses plentifully the aptest illustrations drawn from the latest investigations in science and philosophy, nature, handicrafts, society, government, history, both secular and biblical. He quotes Scripture with rare pertinency. His style is vivacious, with suggestive, brilliant antitheses. Scattered through his discourses are quotable, epigrammatic sentences like these: "Of all dust thrown in men's eyes none is more blinding than gold dust;" "We are not waiting for God, God is waiting for us." The author's style is very clear, but these excellent sermons would

have been better if he had used a larger number of short, Saxon words, and had been more direct in address. The sermon entitled "Spiritual and Worldly Life" is overloaded with long words of Latin origin. While there is not a weak discourse in the book, thoughtful readers will find "The Splendid Isolation" and "Personal Responsibility" especially stimulating and helpful."—GALUSHA ANDERSON.

BRIEF MENTION.

Zum Kampfe der drei Weltreligionen. (Buddhismus, Islam, Christentum.) Ein Katechismus für wahrheitssuchende Leute. Von R. Falke. Gütersloh: Bertelsmann, 1902; pp. 102; M. 1.—A brief presentation of the fundamental doctrines and facts of these three religions to the end of demonstrating the superiority and final victory of Christianity.

Notes on the History and Text of Our Early English Bible. By Geo. L. Owen. London: Simpkin, Marshall, Hamilton, Kent & Co.; pp. 80; 5s., net.—Is simply a collection of brief notes, descriptive of the chief early English and Welsh Bibles. There is no preface, no introduction, no table of contents, and no indices. While these notes are valuable as isolated statements, the reader who wishes to know the history of the great English translations must consult other and more connected and consecutive treatments of the subject.

Die Evangelien des Markus und Lukas. Von Bernhard Weiss. Göttingen: Vandenhoeck & Ruprecht, 1901; pp. 694; M. 9.50 bound.—The last (eighth) edition of this volume in the Meyer *Kommentar* was published in 1892, and was the joint work of B. Weiss and J. Weiss (father and son), the former contributing the commentary on Mark and the latter that on Luke. In the present (ninth) edition the volume is once more the entire work of B. Weiss, as in the sixth and seventh editions (1878, 1885). The commentary on Mark has been thoroughly revised, while the commentary on Luke is an entirely new work, embodying the veteran scholar's latest interpretation of the third gospel. The readings of Codex D have received careful attention throughout the work, because of Blass's studies; but Weiss is not inclined to assign much value to them.

Die Paulinischen Briefe und der Hebräerbrief, im berichtigten Text, mit kurzer Erläuterung. Von Bernhard Weiss. Leipzig: Hinrichs, 1902, second edition; pp. 693; M. 10.—This is Vol. II of Weiss's latest work, covering the whole New Testament in three volumes, under the title, *Das Neue Testament, Handausgabe*. The first edition of this volume appeared in 1896; this second edition has been entirely reset, and the book has been increased ten pages in size; but the modifications and additions are very slight. We have in this volume by Weiss one of the most valuable briefer commentaries on the Pauline epistles.

Handbook to the Gospel according to S. Luke for the Use of Teachers and Students. By Morley Stevenson. London: Rivingtons, 1901; pp. xi+264; 2s. 6d.—The value of this book lies in its attempt to present a method "to help teachers in their own study for examinations and in their teaching."